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AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. EDWIN R. McGREGOR, EDITOR.

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ἡ σωτηρία ἐξ τῶν Ἰεδαιών ἐστιν. JOHN iv. 22.

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THE JEWISH CHRONICLE.

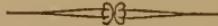
THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, as well as of meliorating their temporal condition, together with the discussion of prophecy, bearing on their history and prospects.—In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

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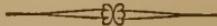


BOUNDED VOLUMES.

THE Third and Fourth Volumes of the Jewish Chronicle may be had, neatly bound in one volume, price \$1 50. A few of the First and Second Volumes, bound in like manner, are still on hand.



The Herschell Female Branch Society will hold their regular meetings on the first Wednesday of the following months—January, April, July, and October—at 3 P. M., at 166 Spring street, N. Y.



Form of a Bequest to the Society.—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New York, in the year eighteen hundred and twenty, the sum of _____ to be applied to the charitable uses and purposes of said Society, and under its direction.

THE

JEWISH CHRONICLE.

VOL. VI.]

MARCH, 1850.

[No. 9.

For the Jewish Chronicle.

PAPERS FOR THE JEWS. NO. II.

"FOR there shall arise false Christs, and false prophets, and shall show great signs and wonders: insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before."—MATT. xxiv. 24, 25.

In resuming the subject of our remarks from page 213, we quote the above text, not for the purpose of building anything upon it as a propheey from the mouth of Him whom we receive and worship as the true Messiah, but simply to indicate the agreement of our New Testament Scriptures with the faets and arguments under consideration. The point we have reached in the discussion is one which we think will be conceded without debate by our Jewish opponents, since it is admitted by their own writers and doctors, as a plain fact of history. However it may be viewed or explained, the fact itself remains, that strong and current expectations of such a Messiah as we have described, were raising the hopes and exciting the minds of the Jewish people at the opening of the Christian era. From the known principles of human nature, which has undergone no change since that time, we may readily account for

the excessive credulity of the people under the influence of these hopes and expectations; and that it was extensively and cruelly practised upon, we are presently to see. Deriving from their prophets promises which they interpreted in a manner to foster their own worldly and vain desires, as the time of accomplishment drew near, their hearts kindled, and they watched the signs that were to herald the fulfilment. But when the Roman yoke descended upon them, and they felt themselves contaminated by the contact of superstition and idolatry, a new and powerful impetus was given to their hopes, and their longings for deliverance seemed to add confirmation to their view of the prophets in whom they read the promises of a mighty deliverer. The shallowest pretensions to that character in any one who had the boldness to unfurl his banner among them, were therefore caught up and magnified by the credulous people, and they rushed headlong to destruction. This eagerness in scrutinizing every person at all remarkable in character or appearance is hinted at in our Gospel of St. Matthew, whose antiquity at least will not be questioned by the Jews, and it may therefore be quoted merely as an aeneient writing, throwing light upon the times of which it treats. When

John the Baptist had been preaching to the people, who listened with wonder to his strange words, St. Matthew says, chap. iii. verse 15: "And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or no," &c.,—Christ, or "the Anointed," being one of the names under which the Messiah had been promised, with which it agrees in meaning. The historical value of this incidental testimony to the state of feeling at that time, though drawn from a source distasteful to the Jew, will not, we think, be denied, since the antiquity and authenticity of the New Testament writings are established upon evidence as clear and weighty, at least, as can be adduced for any others. Now to establish the connection of cause and effect between these desires and expectations of a Messiah of such a character as we have described, and the evils and calamities which soon overtook the Jewish people, it will be sufficient to show the agreement between those expectations and the pretensions set up by the leaders of successive insurrections and seditions against the Roman government; and that those rebellions provoked the anger of the Romans until finally Jerusalem was destroyed, and its inhabitants scattered over the earth. The authority of Josephus will be sufficient to settle these points, for his Jewish histories speak plainly enough for our purpose, and our opponents will not hesitate to receive his testimony. He says, (Wars of the Jews, b. vi. c. 5,) "that the chief thing which incited them to that war (with the Romans) was a doubtful prophecy (as he calls it) found in

the Holy Scriptures, that about that time, one of their country should be monarch of the whole world;" meaning by this their expectation of the Messiah. In other places he describes the character of those impostors who seduced the people by promises of deliverance and extravagant pretensions. Thus (Antiq. b. xx. c. 8) he says that about that time, which was about fifty-eight years after the birth of Christ, there "were many impostors and deceivers, who persuaded the multitude to follow them into the wilderness, and pretended that they would exhibit manifest signs and wonders that should be performed by the providence of God." It would be tedious to relate separately all these foolish and mad attempts, which never failed to bring punishment and often destruction upon those concerned in them. A few may be briefly noticed to illustrate the credulity which could so repeatedly lead astray:—Judas, of Galilee, whom Josephus mentions, (Antiq. b. xviii. c. 1,) not only as creating a sedition himself against the Roman government, but as the pestilent author of that seditious doctrine and temper which brought the Jewish nation to utter destruction. Theudas, (b. xx. c. 5,) who "persuaded a great part of the people to take their effects with them, and to follow him to the river Jordan; for he told them that he was a prophet, and that he would by his own command divide the river and afford them an easy passage over it; and many were deluded by his words." Of the rest, many were slain by a troop of horsemen sent against them, and their leader beheaded. Some thought that Herod (who repaired the tem-

ple, and made it more glorious) was the Messiah, and took the name of Herodians. Asineus and Anileus, two brothers, weavers, whom Josephus mentions as having had great success, but were at last destroyed, (b. xviii. c. 12.) These were the occasion of the destruction of many Jews who followed them, about forty years after the birth of Christ. These and a multitude of others mentioned by Josephus filled Judea with their seditions, robberies, and excesses, working upon the rebellious temper and credulous expectations of the people to accomplish their own crafty and wicked designs.

The effect of all this upon the policy of the Romans towards the Jews, was to gradually change it from mild indulgence, through all the stages of forbearance, to positive and bitter hostility. Josephus, in his "Wars of the Jews," has fully detailed the causes and events of the struggle which issued in the destruction of Jerusalem, and the overthrow and dispersion of the Jewish people. To quote his history for evidence that these evils were provoked by the Jews upon themselves, and that no other sufficient reason can be assigned for this gradual and total change in the policy of the Roman government towards them, would be to quote his whole book; for he expressly and constantly connects these calamities with the causes to which we have referred them. We have indeed already quoted him to this effect, (page 212,) and might multiply the references were it necessary. But enough has been said to make good our first proposition up to the time of the destruction of Jerusalem by Titus, A. D. 70; and he who would

learn the horrors and miseries of that event, will find them frightfully portrayed in the fifth chapter of Josephus's history. In the direst extremities did the infatuated people still cling to the hope of deliverance by supernatural agency, and rather than submit to their besiegers, they resorted to the most revolting and cruel expedients to satisfy those necessities which pressed more sorcely upon them within, than the enemy without the walls; and when the last ray of hope vanished, and self-immolation remained as their only refuge from their conquerors, they eagerly rushed upon their own swords, or deliberately elected their own executioners. When these had performed their bloody office, and had taken care that it was completely done, they turned their weapons upon themselves, and perished miserably.

But without pausing to review the scenes and events from the subjugation by Pompey to the present woful climax, let us pass to the subsequent history of this unhappy people, a large number of whom had retired from the city before its overthrow, and during a brief cessation of hostilities. Those who did not fix their residence at Pella, which was but a short distance from Jerusalem, with the Jewish Christians, and afterwards return to Jerusalem, or *Ælia*, were scattered abroad throughout the countries of the east and west, with a stigma and odium attached to them, from which, whether just or unjust, they have not been able to relieve themselves to this day. It will be seen, also, in our few remaining remarks upon their history, that the strength and tenacity of those hopes and expect-

ations were but slightly if at all diminished by the bitter disappointments and sufferings they had already endured in clinging to them.

(To be continued.)

JUDAISM.—NO. II.

ONE of the most striking evidences of the fall of man from his original state of nobleness and greatness, in which he bore the image and glory of God, is a servile trust in the opinions of men, rather than confidence in revealed truth; and submission to human authority, rather than obedience to the Divine law, in matters of eternal importance. To no class of men is this homage given so sincerely, as to Jewish Rabbies, by those Jews who make pretensions to a belief in religious truth. This reverence for Rabbinism is the legitimate fruit of faith in the Talmud. While this race of men adhered to the plain written law of God, they felt their importance as the creatures of God, to whom alone they were accountable; and their great fault was a tendency to break away from the restraints which Jehovah had laid upon them, in the divinely constituted authorities. But now, in the most important matters of this world and the next, they cringe like menials at the feet of the Rabbi, as though he were in the place of a God. This is one great obstacle in the way of their reception of Jesus of Nazareth as the Messiah. "They take it for granted that their great and learned men were good men;" hence, they conclude, that they could not have rejected the Messiah had he actually appeared. The fact that they rejected and crucified

Jesus, is evidence that he was not Messiah.

The principle which we combat is, the infallibility of the Rabbies. So long as this principle is practically followed, no need is felt by the masses of immediate communication with Jehovah of hosts; and consequently the "fear of the Lord, which is the beginning of wisdom," will not be before their eyes, but the servile "fear of man, which bringeth a snare." But the moment this principle is repudiated, the burdened spirit will look towards his heavenly Father like a prodigal that has been long absent from his house. This principle is advocated by the Talmud: "As a man is commanded to honour and fear his father, so he is bound to honour and fear his Rabbi more than his father; for his father has been the means of bringing him into the life of this world, but his Rabbi, who teaches him wisdom, brings him to the life of the world to come."* This is an exaltation of the Rabbi above the highest relation in society. Let us now behold him in the very place of God: "Thou must consider no honour greater than the honour of the Rabbi, and no fear greater than the fear of the Rabbi. The wise men have said, The fear of thy Rabbi is as the fear of God." The manner in which this principle is to be by them observed, is additional evidence that it is a prime law of Judaism: "It is forbidden to a disciple to call his Rabbi by name, even when he is not in his presence. Neither is he to salute his Rabbi, nor to return his salutation in the same manner that salutations are given or returned among friends.

* Hilchoth Talmud, Torah c. 5.

On the contrary, he is to bow down before the Rabbi and say to him with reverence and honour, Peace be unto thee, Rabbi." But again: " Whosoever despises the wise men, has no share in the world to come. But notwithstanding this, if there come witnesses to prove that he has been guilty of contempt even in his words, his sentence is excommunication; and the House of Judgment excommunicates him publicly, and fines him a pound of gold and gives it to the wise man. He that despiseth a wise man, in words, even after his death, is to be excommunicated by the tribunal." This principle of the infallibility of the Rabbi, put in practice, is an essential part of Judaism as a religion. We find no objection to that homage and reverence which is due in every relation of life; but in religious things where the undying soul is in jeopardy, we find fault with the putting an imperfect human creature, "whose heart" God himself has pronounced "deceitful above all things, and desperately wicked," in the place of the Lord God, and entrusting the interests of the undying and infinitely valuable soul to his care for eternity.

The New Testament inculcates a different principle. While at the same time it views the soul as in ruins through sin, it looks upon it as no less than an angel fallen. "Man is in the image and glory of God." "What shall a man give in exchange for his soul?" It is above the price of gold. God so loved it that he gave his only-begotten Son to sanctify and elevate it to its native position. In view of its native worth and the glory to which it might attain, the New Testament first commands the very founders of the Christian reli-

gion "not to be called Rabbi;" nor yet to "call any man master;" nor yet to imitate, obey, or follow any man only so far as he took Christ for his example. Every man is made to feel that there is only one Mediator between God and man, and that is Jesus Christ, who is equal with God and bears a name above every name. The highest of relations in this world, are our religious relations with the Supreme Being. Here all men are equal, from the beggar in his hovel to the lord in his palace—from the unlettered barbarian to the sage philosopher; as it is said to the true worshippers of Jehovah, "All things are yours, and ye are Christ's, and Christ is God's." The New Testament inculcates, therefore, the principle, that God alone is infallible; and as his Word is the exponent of his will, it becomes the only standard of faith and obedience. Every man who would be a leader or ruler in religious matters, is to be examined by the Word of God, and if he teach and practise what they teach, he may be followed; but if not, he must not be followed, at the peril of our eternal salvation. The disciple of the New Testament calls no man master, for one is his Master, even Christ. The New Testament does not overlook our social relations. God is the founder of society. Every social compact that is not based upon Gospel principles, is in opposition to the will of God. The institution of the family being at the foundation of all governments which are based upon the law of God, the head of this institution stands directly between God, to whom we are socially accountable, and ourselves. Hence, next inferior to God, the parent is to be honoured. While

traditions of men teach, "Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me, and honour not his father or his mother, he shall be free," the New Testament says, "Children, obey your parents;" "which is the first commandment with promise." Also, "For God commanded, saying, Whoso curseth his father or his mother, let him die the death."

Thus are the Talmud and the New Testament at variance. If one be divinely inspired, the other is not. We now appeal to the common standard. The ten commandments are made by the Old Testament the foundation of all governments, whether Divine, domestic, or civil. 1st. They prescribe our duties in the highest relation which we sustain, *viz.*, our relations to the Supreme Being; 2d. Our duties in our next inferior relations, those to our parents; 3d. Our duties in our lowest relations, those to mankind in general. There is no relation superior to that of parental, except that of the Supreme Being. "Thou shalt have no other gods before me," is the great commandment. "Thou shalt worship the Lord thy God, and him only shalt thou serve," is an exposition which forbids us to regard any creature, however great, with any of the same feelings of reverence, devotion or honour which are due to Jehovah. No creature can be placed in any position to claim this regard. "Cursed be the man that trusteth in man and maketh flesh his arm," in matters of eternal consequence, is everywhere the teaching of the Old Testament. God alone is infallible, and his will is alone our governor under Him.

"Honour thy father and thy mother," is the second great commandment. "Whoso curseth his father or his mother, let him die the death," is its exposition; which is a plain injunction against exercising any feelings of honour or reverence to any human being before our parents. The parent not only brings us into the life of this world, but into the life of God. The religious impressions which are given to infancy and childhood, cannot be effaced by all the learning and wisdom of other teachers, as long as we honour our father and mother according to the commandment. It is only when we begin to disobey, that we begin to heap up to ourselves teachers—having itching ears. But the parent peculiarly prepares us for the large social compact of which the family is a component part. By the social principles with which he stores our minds, we go forth to mould the greater organization. Hence the parent, in fact, stands at the head of all governments founded upon Divine principles, and has a previous and superior claim to honour and reverence, to any other human being in our civil relations, whether he be governor of a city or the monarch of empires. The whole of the Divine transaction with Abraham, and the teachings of the whole of the Old Testament, sustain this assertion. Hence, while the Talmud teaches "that the fear of the Rabbi is as the fear of God," thus making the Rabbi equal with God in human esteem and affection; and also, that a man is "bound to honour and fear his Rabbi more than his father," thus placing the parent in the lowest scale in the esteem and honour of men; the New Testament places Jehovah upon the

throne of human affection and reverence, there to reign supremely, and the parent next to him, but, on his footstool, at the head of the social world; thus aiming a death-blow at all man-worship, and presenting a barrier to the formation of any of those unnatural relations between man and man, so degrading to the image and glory of God. But the Old Testament declares that Jehovah will not give his honour unto another—commands us to honour our parents next to him, and only to love all mankind else as ourselves, because they are merely the creatures of God. Therefore the Talmud is in contradiction to the Old Testament, while the New Testament harmonizes with it; and consequently, the New Testament is true and the Talmud is false; also, Christianity is true and Judaism is false. But more,—Judaism is an invention of designing men, who, to aggrandize themselves, make shipwreck of immortal and noble beings. Do you see it? My brother, why not stand up in your native dignity, "thou image and glory of God," and call yourself a man, and not servilely trust that which is dearer than gold or life to the keeping of a fallible mortal like yourself? Go and commit thy soul's interests alone to Jehovah.

THE JEWS.

IN the *Scottish Guardian* of Nov. 27th, we have an account of a meeting held at Glasgow on the evening of Nov. 2d, by the Scottish Society for the conversion of Israel. Though the conversion of the Jews is an object dear to the Church, yet it is

not made the subject of petition in the public assembly, nor does it occupy the thoughts of Christians as frequently as it should. The following summary of the remarks made at the meeting above alluded to, suggests considerations which may be profitable to the reader:—

After a few words from the Chairman, the Rev. Hermann Philip delivered a heart-stirring and eloquent appeal on behalf of his countrymen. He stated, that during the last ten or twelve years a great change had taken place in the minds of many Israelites. Previously to that time, they had had no experience of pure Christianity; they could not find a Jew who would receive a New Testament or a tract, except for the purpose of burning it; but now, so different were their feelings, that thousands upon thousands greedily received and attentively read them. Every country, with the exception of Russia, was now open to the preaching of the Gospel to the Jews.

Dr. Robson followed, and in the course of a few remarks, asked what was the reason there were so few conversions among the Jews? He thought it was greatly owing to our own want of faith in the promises; and on the Christian people of the present, as well as former generations, he had no doubt lay the blood of many a Jew. It was too often the case, when they heard of the conversion of a Jew, it would provoke a ~~doubting~~ sinner, and it would be added, "He has some object in view: take care of him, he's a Jew." He said our conduct to them had been utterly in opposition to the spirit of our Lord and Saviour Jesus Christ, whom their forefathers, with wicked hands, slew, and hanged on a tree. He concluded by asking them for their prayers and their contributions.

The Rev. Mr. Symington, of Kilmarnock, next addressed the meeting on the obstacles which principally presented themselves, and said

that one of these, and a most serious one, was the misinterpretation, or misapplication of Scripture. Facts are converted into figures, and prophecies into problems. Another great cause was the prevailing ignorance of prophecy. Abuses of Christianity was another great cause. Popery was the religion by which they were principally surrounded; but even in Protestant countries there was too much neglect even of the external forms of Christianity. The Jew, every one was aware, was a most particular and rigid religionist; and was not this a serious thing to be considered? Dissensions, existing among Christians, was a cause which operated most seriously on the minds of the Jews. He read an extract of a letter from a Jew, in which he put the question, "Which of the divisions of the Protestant Church would you wish me to join? You say that Jesus Christ is one: then how comes it that there are so many divisions in his Church?" Let us unite, and show them, that though distinct as the billows, we are one ocean.

COMMUNICATION FROM A CONVERTED JEWESS.

[The following is a communication from a converted Jewess of Pennsylvania. It needs no comment.—ED.]

To my Brethren, the House of Israel:

BELOVED IN THE LORD,—Permit one who is a "child of Abraham" to address a few words of love to those whom she still regards, in the apostle's words, "as her kinsmen, and having a zeal for God, but not according to knowledge." It is now ten years since it pleased the Lord to open my heart to the reception of the "truth as it is in Jesus," who "is the end of the law for righteousness to every one that believeth." A few years ago, I made known

briefly the Lord's love towards his unworthy and erring child, in bringing me to accept of Him as the Saviour promised to our beloved but disobedient nation; and it was predicted by some, that after a short time had passed by, I would repent of the step, and disclaim Him, whom to know is "eternal life." No; deny my Saviour? "Sooner far, let evening blush to own a star."

"He sheds the beams of light divine
O'er this benighted soul of mine."

I feel it a duty to proclaim publicly, that time only strengthens my faith in Christ, as the promised Saviour. I have had sufferings, trials, temptations, bodily and mentally, but his "still small voice" has spoken peace, when almost sinking under the burden. "Go and sin no more." "Cast all your care on me." "Come unto me, all ye that are heavy laden, and I will refresh you." In these expressions of tender love are we invited to go as we are at the foot of the cross, and, in the light of redeeming love, to see the horrid and evil nature of sin, and in that all-sufficient sacrifice, (the only means afforded us to feel our vileness,) to obtain that peace which can never be realized but in finding "God in Christ, reconciling the world unto himself." In the glorious and precious cross, we obtain the strength to combat with our evils, for the blessed Spirit here enables us to love Him who first loved us, and came to shed those eternal truths which his precious death and glorious resurrection revealed to a dying and sinful world.

Do not look at the bulk of the Christian world as an example of true Christianity; but search the Scriptures, with prayer for the

guidance of the Spirit, and they will testify of Him, who is the Alpha and Omega, the Way, the Truth, and the Life. "He came unto his own, but his own received him not." He came as a Jew, among the beloved for the fathers' sake ; his disciples were Jews, and by them Christianity spread among all nations, and unto Him shall all bend, of things in heaven, and things in earth, and things under the earth.

How can we, my dear friends, approach God, but in Christ ? Our sins have separated us, but redeeming love tells us : "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath committed unto us the ministry of reconciliation, to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." "Bring no more vain oblations," are the words of Holy Writ. The sacrifice that God requires is a humble and contrite spirit, and it is only by approaching the Father in the Son, that we can feel humbled in our sins. It was to redeem men (who had become so exceedingly evil) that the Lord appeared in the world ; and all must have perished had He not come down as a Saviour, to save us *from* our sins, because all our hearts or loves are evil. We must deny ourselves, take up our cross, and follow the Lord Jesus Christ as the Way, the Truth, and the Life, the Redeemer and Saviour of the world. We must be regenerated, or made new creatures, before we can follow Him, or keep his commandments. David says : "Behold I was shapen in iniquity, and in sin did my mother conceive me." Ps. li. 5. So Jeremiah exclaims : "The

heart is deceitful above all things, and desperately wicked ; who can know it ?" The necessity that a remedy should be applied to this corruption, by a renewal of the heart and mind, is shown throughout the whole of the Old Testament. "Create in me a clean heart, O God, and renew a right spirit within me." Ps. li. 10. Then the Lord says by the prophet : "I will take the stony heart out of their flesh, and will give them a heart of flesh." Ezek. xi. 19.

In the New Testament it is asserted in strong terms. Jesus says : "Except a man be born again, he cannot see the kingdom of God." One of the strictest of our sects, Paul, who was brought up at the feet of Gamaliel, a Pharisee, tutored in all the ceremonies and requirements of the law, was miraculously converted to the truth, while on his way to persecute all who acknowledged the light. In mercy were his eyes opened to see the darkness which in ignorance, though with zeal, led him (as he then believed) to obey the will of God. But He who knows the heart said, Hitherto shalt thou come, and no further. "Saul, Saul, why persecutest thou me ?" "I am Jesus." Immediately he trembled, and said, "Lord, what wilt thou have me to do ?" The scales were removed from his darkened view of the truth ; he was baptized, and preached Christ in the synagogues, proving that Jehovah of the Old Testament is Jesus of the New.

My beloved friends, I have not relinquished the faith of our father Abraham. He believed in the promised Redeemer, who said in the time appointed : "Before Abraham was, I am." As we rebelled, and

obstinately refused to follow the pillar of cloud by day, and the fire by night, through a long and dreary wilderness, so have our proud hearts resisted *redeeming love* in the cross; which calls aloud to all, (to the Jew first, and then the Gentile,) in accents of paternal mercy: Ho! every one that thirsteth, come unto me, come unto the fountain of living waters, come without money, and drink freely of that *love* which sheds sweet peace and holy trust in the lives of so many, and which has strengthened thousands to be martyrs.

Our nation, existing in the scattered manner we dwell, is a living witness of the truth. Where are the offerings for sin? "Without the shedding of blood there is no remission of sin," are the words of Holy Writ. Where is the paschal lamb? All, all fulfilled in the death and glorious resurrection of the Lord. "Lo! I come: in the volume of the book it is written of me, . . . to do thy will, O God!" But it is written: "All Israel shall be saved." "There shall come out of Zion the Deliverer, who shall turn away ungodliness from Jacob." Rom. xi. 26. "The natural branches will be grafted into their own olive tree." Rom. xi. 24. The Jewish religion is the foundation of Christianity, established by the "Seed of David." All the first disciples were Jews. Yet the promised Messiah is looked for. When and how will he appear, my friends, if not in Jesus of Nazareth, the meek and lowly Saviour; "a man of sorrows, and acquainted with grief," &c.? Is. liii. The Word of God is our only true and faithful witness of the truth. Thus the Lord himself

says: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matt. xi. 28. "I am the Way, the Truth, and the Life." John xiv. 6. "I am the Light of the world; he that followeth me shall have the light of life." John viii. 48. "If any man thirst, let him come unto me and drink." vii. 37. "Without me, ye can do nothing." xv. 5. "I and the Father are one." x. 30. "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father." John xiv. 9. In Revelation the Lord Jesus Christ is called the "Alpha and Omega, the Beginning and the End, the First and the Last." Similar language is applied in Isaiah to Jehovah of Hosts: "I am Jehovah, and beside me there is no Saviour." Is. xlvi. 11. Jesus Christ is called the Bridegroom and Husband of the Church, and it is said in Isaiah: "Thy Maker is thy husband: Jehovah of Hosts is his name." Paul tells us, "in Him dwelleth all the fullness of the Godhead bodily."

In Christ alone, my dear brethren, can we approach or behold God, as our Redeemer and Saviour, combatting for us the powers of darkness. In our thirst then for the waters of life, let us go to Him, relying on what he says, that He will give us "living water." In our weakness, let us go to Him for strength, for he says that "without Him we can do nothing." In following Him, we are sure that we "shall not walk in darkness."

This simple but sincere testimony of love, I feel it a duty to give, and trust it will be read in the same spirit which dictates it, whose only

motive in so doing is, hoping to be a humble instrument in making known the wonderful goodness and love of God to one so poor and unworthy. I was, a few years ago, in daily intercourse with a Jewish female, who privately made known to me her belief in Jesus as the promised Messiah. She was mother of eleven children, surrounded by all, and a husband, very strict in the observance of the ceremonial law. She feared to let him know her conviction of the truth, and felt a relief in speaking of the love of the Saviour (always with eyes overflowing with tears) to one who could sympathize with heart and soul; for the Jew must suffer and struggle, and struggle and suffer again and again, ere he tears himself from the dear ties of kindred, to follow his Lord and Master, "The King of the Jews." Truly, the sincerely converted Jew has been born again, he sees a new light; he has been in possession of the truth, but lost it in darkness, in his own filthy, tattered righteousness, and outward observances, when lo! Divine Love says: "Search your own Scriptures, and your heart's desire shall be satisfied." "I have laid down my life for you." The Jewess of whom I have spoken was a single-hearted woman, and with child-like faith, continued secretly to read and believe, trusting that God would open some way for her to confess her Saviour, when suddenly she was laid on a bed of sickness; and after six days' illness, her husband observing her extreme anxiety, said, "What can I do for you, my dear?" "Let me be baptized," was the immediate reply. He did not give his sanction, but allowed her to do as she pleased. Two clergy-

men were present, and many of her children, when the sacred rite was performed, and the Lord's Supper administered. A few hours after the spirit fled, and was in the presence of that Saviour, whose name was on her dying lips, and whose love filled her heart. No worldly motives, you must allow, influenced this meek, believing spirit; no hypocrisy at such a moment, when eternity was open to her view, and she saw the Saviour, who strengthened her to leave her dying testimony to the truth of his religion. How many are kept back from some fear or other to bear a like witness. This was my case for a long time, but at length the Lord opened a way for me. Praised be his holy name! May the time soon come, when as a nation we may receive our crucified Lord; when we shall all sit meekly at the feet of the Redeemer, *nailing our sins* to the cross; then there shall be one fold, one Shepherd, one Lord, one faith, one baptism; every nation, language, &c., ascribing "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might to God and the Lamb for ever and ever." Amen.

H. K. B.

REFLECTION.

THE promise is sure, the event is certain. We do wisely to weigh well the danger to which our brethren of the house of Israel are exposed, we act prudently when we estimate the difficulty as one of no ordinary kind; but we should be guilty of the most cowardly unbelief, of the most sinful ingratitude, if we did not regard the present circumstances of the house of Israel as a happy token and pledge of the fulfilment of those declarations of

Divine mercy and truth, which the dense cloud of Rabbinic error has not been able to efface. Blindness in part has happened to Israel, but the night shall pass away, and a happy morning shall appear. Rabbinical teaching shall not always be the guide of those whom God hath formed for himself that they may show forth his praise. The domin-

ion of tradition shall fall, the last vestige be swept away, not by the overflowing of a spirit of liberality falsely so called, not by the speculations of the learned or the mere efforts of the wise and prudent, but by the Might and the Mercy of Him who hath decreed and declared, all Israel shall be saved.—*Jewish Intelligence.*

MISSIONARY INTELLIGENCE.

AMERICAN SOCIETY.

A. S. M. C. JEWS.

AN interesting meeting of the Board was held the 13th inst. The feeling prevalent was that the prospects of the Society were decidedly encouraging. Among the correspondence read, was an exceedingly interesting communication from the Res. Secretary of the British Society for Propagating the Gospel among the Jews, which appears in the present number of the *Chronicle*. The reception given to our agents who travel not only to collect funds, but to spread information upon the aims of the Society, has been marked and kind. We are sure there is a growing interest upon the subject of Israel's restoration to the eternal covenant. It was resolved to take immediate measures to locate three more missionaries. The names of the labourers well qualified for the work were mentioned, and appointments made for New-York, Cincinnati, and Charleston.

To the friends of Israel we would say, Nothing seems to stand in the

way of the realization of your fond hopes, viz.: the preaching of the Gospel among the Jews. We have been assured by you that if we would fill the field with labourers, you would aid in sustaining them by your prayers and your alms. Who will be on the Lord's side? Who will practise a little more self-denial to accomplish the good work here planned? To every reader of the *Chronicle* we would say, Make new efforts to extend a publication which is the only efficient source of information concerning the operations of the Society not only, but all valuable information respecting this wonderful people in their present wonderful relations to the world.

JOURNAL OF REV. MR. BONHOMME.

THE Rev. Dr. Raphall, from London, a Jewish Rabbi, was in Philadelphia while I was there. He sent me an invitation by a Christian brother, and I went to see him at the house of Mr. Cohen, in Clinton Space, Chestnut st. It was on a Saturday evening. For an hour and a half, our conversation was almost altogether upon the prophecies of the Messiah relating to the first advent; afterward, for a short time, upon the New Testament. My reception was

very kind, and I was treated with all respect by himself and the lady of the house. The Rabbi told me that he heard of me before, and that I had been the instrument of a reformation among the Jews in Columbia, S. C., who again observe the Jewish Sabbath, which they formerly had not done. I know this to be true. When, in 1845, for the first time, I had visited the place, I think there was but one family there that observed the seventh day, and since I had "reproved them for it," they have done otherwise; and I think there are only a few, perhaps three out of the whole community, who still continue. The Rabbi made many objections as to the reality of the Christian religion, acknowledging, at the same time, that it has achieved a great deal. He also was certain that all Gentiles would become Jews according to the prophecy of Zechariah viii. 23. I told him, however, that I had a sermon in the shape of manuscript upon the very text, and I could prove to him the contrary. "That sermon I should like to hear," said Dr. Raphall. "I will preach it to you, sir;" to which he assented and appointed the morning of the 10th of January, 1850, at the house where I met him first. A Christian minister went with me, and I read it before him in the parlour. At the close of it he rose from his chair and said, "This is a good collection of truth, and I hope wherever you preach it, it will do good." May the God of Abraham seal the truth to his heart.

My public labours of the pulpit are generally attended by Jews, so far as the news reaches them.

January 19th, I went to the Temple in High street, Baltimore, a synagogue built in Christian style. They have an organ and choir and good singing—Christian tunes;—reading of a very small portion of the law, and prayer, mostly in German; lastly, preaching in German. I was followed by a Jew from the synagogue. We commenced a serious conversation upon the necessity

of an atonement. At the close of the conversation, I gave him a suitable tract in the German and Hebrew.

I preached, on the 20th, in Broadway Presbyterian church. In the evening three Israelites were present, and I addressed them personally and individually from the pulpit, believing the seed sown in faith will bring forth in due time.

On board the Powhattan steamboat from Washington to the Creek, I had a long and interesting conversation with one French and one Prussian Jew. They were very willing to listen, especially the latter, a candid man. He asked me many questions about the Christian religion, and seemed to be unusually attentive. I gave them both tracts, and the latter sat down for a length of time to read one in Hebrew, and another in German. May the God of all grace water the seed with the dew of heaven. Amen.

I have distributed tracts during the month of January, pages -	499
Lectures on Conversion of Jews, pp.	651
Religious book, - - - - -	1
English Bible and Testament, - -	1

I have established an efficient Ladies' Jews' Society at Fredericksburg, Va.

Richmond, Va., Feb. 11, 1850.

JOURNAL OF REV. B. STEINTHAL.

January, 1850.

I HASTEN to communicate to you my proceedings from the 13th of December to the present time, which I hope will convince the friends of the cause, that the blessing of God still accompanies my labours, and that He is gradually preparing the minds of his long-rejected people for that day when they shall return in repentance and humility to the Lord their God, and to David their king.

A Jew, of whom mention was made in my last report, has been deeply impressed, partly by the reading of

tracts I had given him, but chiefly by the New Testament. He has since called on me several times, and his convictions appear to gain strength. "I found," said he, "in the New Testament Judaism displayed in its purity." He introduced me to other Jews, whom he addressed in these terms: "If the Christian religion were not divine, and better than ours, it could not have continued so long, nor have spread itself over the whole habitable globe. And, besides this, the New Testament contains such admirable doctrines, and the character of Christ is so exalted, that every unprejudiced mind must be convinced both of the Divine origin of the Christian religion and of the Divinity of its Author." This very interesting and promising young man has since left the city for the South, where he intends to spend the winter. I trust that the pleasant interviews I had with him will prove a blessing to his soul.

Another Jew, on whom I called, confessed that the present worship of the Jews does no longer satisfy him, and observed, that if I could convince him of the truth of Christianity, he would embrace it, otherwise he must follow his own reason. I then endeavoured to explain to him what Christianity is in the heart of an awakened and believing sinner, the comfort and peace it affords to a true believer, which seemed to please him. But what he stumbled at, are those divine and sublime doctrines which distinguish the Gospel from all human systems of religion, and which we are told "the natural man receiveth not, because they are foolishness to him, neither can he know them, because

they are spiritually discerned." It is the doctrine of the ever-blessed Trinity in the Godhead, and the incarnation of our Lord Jesus Christ. "Hear, O Israel, the Lord our God is one God!" he solemnly exclaimed. I told him that we are as strict advocates of the Unity of the Supreme Being as the Jews themselves are, and that while we confess the doctrine of the Trinity, we are far from believing in polytheism. I referred him to Gen. i. 20, iii. 22, and similar passages of the Old Testament, in which I believe the doctrine of the Trinity is plainly revealed. I trust that some impression has been left on his mind, which, by the grace of God, may be productive of blessed effects.

Called with brother M., a Baptist minister, on a Jewish family who, I have no doubt, are prepared for the reception of a better hope than theirs.

A Jew, who formerly was much opposed to me, is now engaged in distributing tracts among his brethren. Our tracts—these little silent missionaries—are generally well received. I wish we had some more adapted to the case of the daughters of Israel. I have also received visits from several Jews, to whom I spoke on the subject of salvation. In several instances I found it in vain to rouse their attention to hearken unto the message of peace which I had to deliver to them in the name of Christ.

But on the whole, I think there is among the Jews in this city, at least as far as I have been able to observe, a tendency favourable to Christianity. The iron is ready for the hammer, and "except we had lingered, surely now we had returned a second

time." If anything retards the progress of our cause, it is the want of liberal and cheerful pecuniary assistance. Brethren in Christ Jesus! where is your zeal for God? Where are your bowels of compassion for sinners? Who is on the Lord's side? Let him come forward.

P. S.—In this very minute, while I am making up my journal, a Jew, with whom I had previously many serious conversations, calls on me, desirous to receive instruction in the Christian religion.

[The following has been received since the journal came to hand—January 31.—ED.]

It is with peculiar pleasure that I write to you at this time. The Lord is doing wonders in Israel. Rejoice and be glad with me. Next week (D. V.) I shall open a school for Jewish children. Four Jewish families have already promised to entrust their children to my care, and I hope to see the number still increase. This is the most effectual way of furthering the cause of Christ. I hope that the expenses incurred for this undertaking will be met by our Society. Last Monday I addressed an association of Presbyterian ministers, who are willing to aid us. I shall probably present the cause in one of their churches week after next.

British Society.

The readers of the *Chronicle* will doubtless read with much satisfaction, the following letter from the Resident Secretary of the "British Society for the Propagation of the Gospel among the

Jews," addressed to the Rev. George B. Cheever, D. D., Secretary for Foreign Correspondence. They will notice, that from every point of the compass, we have most cheerful intelligence of the triumph of Gospel principles among the Israelites. There is nothing to discourage us except the empty threats of the adversary, and the short-sighted predictions of fallible men; but these really are stimuli to renewed, determined and persevering action.

To those who are continually saying, "Jehovah's time has not yet come to favour Israel," we may answer: How do you know the "times and seasons, which the Father hath put in his power," except by the indications of his providence? Only study those indications to be convinced, that if ever anything be done to restore Israel to the covenant of mercy and grace, now is the favourable time. "It is nigh thee, even at the doors;" "Go work in my vineyard."—ED.

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No. 1 Crescent Place, Blackfriars, {  
LONDON, Dec. 5th, 1849.

REV. AND DEAR SIR:—I am not certain whether, in attempting to renew a correspondence formerly carried on with the Rev. John Lillie and always with benefit to myself, and I believe to the cause of Israel, I am correct in addressing you. If so, it will be felt as no small addition to the privilege, that I have intercourse with one whose writings have rendered his name so grateful to all who love the Saviour.

I have no facts of peculiar or striking interest to mention to you, as marking the recent course of this Society.

The little incidents which are noted in the journals of the missionaries are, many of them, transferred to the pages of the *Jewish Herald*, and our last Report and Appendix gave the general aspect of our progress. My principal object in writing at present is to induce an interchange of communication between the two Societies, which may, by the Divine blessing, be mutually interesting and beneficial.

The section of our operations which at this time occupies the principal attention of the Committee, is that of the Jewish Mission College. The first course of three years will terminate in a few months, and we expect to have six well-educated and pious young Israelites prepared to enter on probationary employ as missionaries to their brethren.

The history of this infant College presents strong claims on our gratitude to God who has watched over its interests, and added His blessing to the instructions of the tutors and the assiduity of the students. Of the eight young men received into the College, one has left to devote himself to medical studies, in hope of thereby promoting the same cause. Of the others, the tutors bear the highest testimony as to their personal piety, their intellectual attainments, and their qualifications for the work before them. It is proposed that each of them shall pursue his missionary calling at home for some months, whatever his future location may be.

Our missionary designated for *Gibraltar* and the *coast of Africa*, has been for a short time in England, and hopes to return in a few weeks to carry the tidings of salvation among his kindred, some of whom, though once enraged against him, are now anxiously waiting to receive him as a son and brother beloved. His aged father, who had mourned over him as dead and lost for ever, by his secession from Judaism, has seen, and heard, and embraced him, closing some affecting interviews with an avowal of his convictions that his

son is right, and that in Jesus of Nazareth he has found the true Messiah. The short visit of our friend to the coast of Africa elicited a strong desire on the part of the Jews to receive the New Testament, and to know the truth.

From our missionary in *Bavaria* the accounts are very encouraging, not only as they indicate a prevailing readiness of the Jews, at least, to read and hear the truth, but also as they record a widening interest among the ministers and Christians of different denominations in the spiritual condition of our long-neglected brethren. A colporteur, acting under the direction of our missionary, on returning from his first journey of fifty days, had sold about two hundred copies of the Scriptures in whole or in part.

In *England* the missionaries assure us that a marked and favourable change is passing amidst the Jewish people; that families once closed against them, are now accessible to Christian intercourse; that when the missionaries' visits have been intermittent through indisposition, the Jews have sought them out at their residences for instruction; and that they are convinced, that the number is not inconsiderable of secret disciples, who have not yet attained to the faith which will by grace bring them out from home and kindred, to serve the Lord Jesus as their Saviour and their King. For these and other tokens that we are pursuing a course which our heavenly Father approves, we desire to speak His praise. We have indeed much to humble us, to bid us "cease from man," and to fix all our dependence on the word of promise. No work of Christian devotion appears so frequently to present the memento: "Not by might, nor by power, but by my Spirit, saith the Lord." Therefore is it our primary aim, to awake everywhere the spirit of earnest, affectionate and believing prayer. We would especially, that the Jews should be present to the minds of all who lead our missionary devotions;

and that the daily prayer, "Thy kingdom come," should ever bear upon its wing to heaven, *the Jews*.

I have far exceeded the limits I had prescribed to myself in this communication. Forgive me, and retaliate by writing copiously. Your letters will, I am sure, be gratefully received, and tend to keep alive the sacred flame which does not always burn as it should in such a service. I do not know that a line of this is worthy of a place in your very interesting periodical, but use it as you please.

I remain, my dear sir, yours with respect and Christian affection,

GEORGE YONGE, *Res. Sec.*

## London Society.

From the Jewish Intelligence.

### JERUSALEM.

#### LETTER FROM REV. J. NICOLAYSON.

At the German service on Sunday, August 5th, the Bishop baptized John B. Dobiusky, John Mendel Dinis, and Elias Marcus Schwenk, all inmates of the House of Industry. At the same time I publicly certified the private baptism of the aged Peter Victor, on June 20th, then supposed to be on his death-bed, but since recovered, and now present in church. Mr. Ewald preached on the occasion, from Titus ii. 11, &c.

Mr. Ewald writes on Sept. 29th:—

The four Israelites whom I had under instruction last month, have continued with me also part of the present. I have also regularly visited the hospital twice a week, and conversed with the sick Jews. I have had much conversation with two of them in particular, who have since left the hospital; one of them, a young Israelite, is now an inquirer into the truth as it is in Jesus; the other, an elderly, interesting and intelligent Israelite, had promised to call on me, but has not yet done so, most likely because the Jewish

festivals are at hand. I have delivered the message of peace to several Israelites during the month.

#### LETTER FROM MR. E. S. CALMAN.

Our hospital goes on as usual, imparting its benefits to thousands, who are ready to perish from want and disease. While it is daily growing in favour with the suffering poor, the rabbies continue to denounce it, as a means of leading the Jews to believe in Christ; a volley of excommunications has lately been hurled against the hospital by the rabbies of the sect of Parusim. Two persons of the latter community, who used to supply the hospital with milk, were heavily fined by the rabbies for so doing.

## Free Church of Scotland.

From the Missionary Record.

### AMSTERDAM.

THE communication from Mr. Schwartz shows that, amidst all their disappointments and troubles, there is work laid before our missionaries by the Lord. We doubt not that the course of events is certainly tending to their occupation, at no distant day, of a wider field than that of which they have been dispossessed by the recent convulsions.

#### LETTER FROM REV. G. SCHWARTZ.

AMSTERDAM, Nov, 9 1849.

*My Dear Mr. Moody Stuart:*— You are aware that, in accordance with a resolution the Committee had come to on the 27th of August, I have left Berlin for Amsterdam, as soon as other circumstances and the state of my health (in the beginning of September I had an attack of gastric fever) permitted. Having now been here a whole month, I believe I have had a sufficient opportunity of coming in contact with all sorts of people, and am fully prepared to give you a tolerably correct idea of the state of matters here. As the country of Holland, and

especially the town of Amsterdam, is altogether different, even in its outward appearance, from my native land, and Berlin in particular, so the political and religious aspect and condition of the Jews, and the Christian Church in general, is quite different from what it is in Germany just now. In Holland the conservative principle still prevails, and in every respect old forms and fashions are kept up, and all is anxiously avoided that could excite the people in the very least, and make any stir amongst them. With us in Germany radicalism prevails; the *juste milieu* party has lost all its influence and weight, and people run to the very extremes in respect of earthly and divine things. Alas ! too many are so excited and exasperated in their feelings, that they are almost inaccessible, quite unfit for judicious and sound reasoning. They are so blinded by their passions that they will not be convinced of the error of their ways. Hence it happens, that in Holland the majority of the people belong to that class that you call in England *church people*, decent, sober persons, observing strictly all that they have been accustomed to from their childhood up, avoiding all that could give public offence, regular in their attendance upon church ordinances, and reserving two or four church hours for the service of God on the Sunday, whilst all the rest of the week belongs to them and their business. Business seems to be the thing that fills every head,—I had almost said every heart ; and with indefatigable and unwearied zeal does every one from morning to night pursue his work. I scarcely need tell you, that in Germany the very reverse is the case. People think too little of their own business ; they eagerly care for the best form of governing Church and State, whilst they forget to keep in order their own households ; and whilst every one thought how much he could spare, if his neighbour had to pay greater taxes, all have lost, and each one has more to pay than

ever. In former days the law of the land put a restraint upon the fiercest outbreaks of infidelity ; now the *Christian State* has ceased to exist, government has openly declared itself to be indifferent to all religion, and every one shows now his true colours. And a fearful sight it is, indeed ; for often, alas ! it happens that those of whom great hopes were entertained, were deceiving themselves or others with their profession of attachment to the truths of the Gospel ; infidelity has, alas ! poisoned all classes of society, and the leaders of the revolutionary movements do everywhere their utmost to strip them of their faith in the Word of God and the leadings of Providence. Socialists and Communists fully understand that Christianity is the great bulwark of civilized society, and, in order to carry out their plans, they try to destroy the belief in the existence even of the living God. And the Jews—can it be expected that they will be idle spectators, and that their mode of thinking or acting will not be influenced by all that has been going on in these years past ? O no ! they have taken an active part in all these proceedings ; and, cruelly treated by the *Christian State*, they have directed all their talents and means to overthrow the State and Christianity, believing that both are alike inimical to their political liberty. As editors and correspondents of almost all the influential newspapers, and as public speakers in the great assemblies, they have excited the middle and lower classes, have promised them great liberties and good payment for their work, and have represented the orthodox Christians as the great obstacle to all reform, and, of course, to the real happiness of the people. As men love darkness more than light, all such opinions were very acceptable to their hearers ; the Jews became the heroes of the day, and led public opinion whereto they pleased. Whilst, on the one hand, they influenced the Christians, they re-

mained not unmoved by all that was going on amongst the Christians. It is a very remarkable sign of the times, that, whilst in former days the Jews did their utmost to keep up their nationality, and to remain separated from all contact with the Christians, Israel has long since begun to learn from the Gentiles ; they wish to be mixed up with them, and everywhere they deny their nationality. It is a vain undertaking, for after the will of the Lord they shall never cease from being a nation before Him ; but they endeavour to adopt all the manners and ways of the Christians. In Germany they are, therefore, infidels, and have no hesitation to profess it publicly with their lips and pens. The minister of the reform party in Berlin (he would be ashamed of being called their Rabbi) declares, therefore, that circumcision is quite unnecessary ; for, argues he, this rite was originally instituted as a sign of the covenant made with Abraham, in order to distinguish him and his posterity from all the other nations, but that is the very thing we do not want now. The Jewish Sabbath needs not to be kept up ; we can have our religious meetings on the Sunday. True, it is said in the beginning of the second chapter of the Genesis, that God has sanctified the seventh day, but what is that to us ? all the three first chapters of Genesis are nothing but a mythos, and have therefore no great authority. Christians and Jews admire the clearness of his reasonings, and the great liberality he manifests in all his sermons and writings. In Magdeburg, a Jewish Rabbi has held public lectures on Judaism and Christianity, and they were attended by the wealthiest and noblest Christians of the town ; and in the same place, a Christian minister has written "his confession," wherein he distinctly declares that there is no real difference between him and a Jewish minister. In Holland such things would not be tolerated ; such teachings of Jewish or Christian ministers would give offence to

the Synagogue and the Church. The Jews here, like the Christians, are in general orthodox, and keep up their old forms and ceremonies, and would not venture to deny the authority of the Old Testament. In Amsterdam there are about 25,000 (?) German Jews, and 2,000 Portuguese Jews. They have many synagogues, and the largest one of the Portuguese Jews is built in the form of the temple. Holland has ever been to them a place of refuge, and hence they have come here from all parts of the Continent ; and, being strangers in a strange land, they probably felt drawn one to another, and have lived in the same parts of the town. Till this very day there exists a Jewish quarter, where almost all the Jews live together, though they are allowed to live in every part of the town. They are not very cleanly ; and, on a week-day, it is not very pleasant to go through that part of the city. But it is quite different on the Jewish Sabbath. You see nothing but happy faces, nicely dressed, all enjoying the rest of the Sabbath day. I have been told that on Saturday evening the poor Jews give up their Sabbath dress to the leaders of the synagogue ; a sum of money is lent to them to earn their livelihood during the week ; on Friday morning they pay back the money and get their clothes for the Sabbath. Thus the poorer Jews are kept in continual dependence upon the munificence of the synagogue, and the Rabbies exercise great power over them. Alas ! many of the Jews, and especially the Jewesses, are very ignorant and bigoted ; many of the latter are not able to read Hebrew or Dutch. Here they are emancipated ; here they enjoy all political liberty, and yet they are much more despised than in Germany. It is impossible to say how little real love is shown to them. Hence it comes that none cares for their spiritual welfare ; their promises are not believed, and the clean Dutchman fears lest he should be polluted by coming into close contact with the filthy Jew. Six years

ago a little interest was awakened on their behalf; but, as the work was not carried on in the right spirit, even the former few friends have become lukewarm, and do not think much of the Jewish cause. You well know, that some years ago Dr. Capadose was in Scotland, and he felt so much refreshed and stirred up by the love that he found in the godly members of the Free Church for Israel, that when he returned to Holland he published an address, wherein he explained the claims of the Jews, and called upon the Christians to think of the spiritual state of Israel. His call was responded to, and in different parts of the land associations were formed and prayer-meetings held, first in private houses, then in churches, once every month. The Amsterdam friends of Israel have their prayer-meetings every first Tuesday of the month, and at their meeting last Tuesday I was allowed to address the congregation in German; and thus we have been openly and solemnly recognized by these our brethren as their fellow-labourers. I have, at the same time, succeeded in getting a little church for my use, and I intend lecturing in it every Saturday at one o'clock, and every Sunday at ten o'clock. Allow me to write you more fully about the nature of these meetings next time. Then I have published a little pamphlet, wherein I have briefly explained the object for which we have come here, and the means we are intending to employ for its execution. Two Jews, heads of families, are under regular instruction; the one is well acquainted with the New Testament; the other, a tolerably good Hebrew scholar, declared to me last Sunday, that were he to die now, he could not but confess that he was convinced from the Old Testament, that Jesus of Nazareth is the promised Messiah. Thus, my dear sir, a beginning has been made, and I trust we shall yet see brighter days. I am quite aware that it is a great thing indeed to live amidst 2,700 Jews, to whom

you can speak, that much wisdom and love is required to gain their attention and esteem; and I am sure that I have your sympathies and prayers, and that all friends in Scotland, that read these few and imperfect statements, will feel constrained to pray for us and our work in Amsterdam, and that the Hearer of prayer will give us an answer, in a rich and great blessing, in due time. May grace be given to us all to go on strong in faith, unshaken and unmoved by all the difficulties and obstacles that surround us everywhere; and may I be permitted shortly to communicate to you glad tidings of all that the Lord has been doing in the midst of us.

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## Intelligence.

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### DEATH OF THE QUEEN DOWAGER.

THE sad news of the death of Adelaide, the Queen Dowager, which took place on Sunday morning, the 2d inst., is by this time known throughout the country; and, judging from the meek and benevolent disposition of Her late Majesty, we may say that the bereavement is an event lamented by the country at large. Her late Majesty enjoyed the income of as large a sum as £100,000 a year; but a great, perhaps the greatest, part of that annual stipend was applied to charitable purposes. Her public benevolence was well known, and requires no mention of ours; but of her private benevolence we must say a few words, as it touches us as Jews. Although Her late Majesty was so deeply imbued with Christian piety, in the dispensation of her benevolence she knew and recognized no difference of creed. Numbers of poor Jews, particularly those from foreign countries, where the muni-

fidence of Her late Majesty is as proverbial as in England, were relieved by her; and we may state a fact, which we heard from the mouth of one of Her late Majesty's almoners, that though the number of petitions for relief which poured in daily at Marlborough House was immense, yet Her late Majesty carefully perused every one of them, and often took great pains to decipher the illegible scrawls which not unfrequently characterized these petitions; and marked, in her own hand-writing, on the margin, whether the party should be relieved, and to what extent. If no reference to character was made, Her late Majesty sent a letter by the almoner declining relief; but if reference was made to any respectable party, her secretaries had to make inquiries of the parties referred to, and, if the applicant was deserving, relief was granted in a most handsome manner; often by a cheque signed by Her late Majesty, the amount of which was never less than £2. We remember, also, the receipt of £10 from Her late Majesty for the Jews in the East suffering from a great conflagration. Her late Majesty was a patroness of and subscriber to the Jews' Orphan Asylum and other Jewish charities, and not unfrequently subscribed to Jewish works: and it is due to Her late Majesty's almoners, particularly to the Hon. William Ashley, to state that they evidently felt a pleasure in the performance of the duties of charity.

In the prayer for the Royal Family, which the Jews read in the synagogues, the name of Her late Majesty will henceforth be omitted; but her memory will ever live in

the heart of every philanthropist, and in the heart of many a poor family — Jews included — whose pangs were soothed by the late Adelaide, Queen Dowager.—(*London Jewish Chronicle.*)

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**PRAGUE.**—Since Prof. Wessely has broken the barrier for the Jewish *literati* in Austria, several other learned Jews, as Dr. Kämpf and Dr. Lowositz, are candidates for the Hebrew chairs in this University. It is intended, also, according to report, to introduce the Hebrew language in jurisprudence. The Chief Rabbi, Rev. Solomon Rapaport, strains every nerve to advance the study of Hebrew.

**PRAGUE.**—At the recent interview of the Jewish deputation from here with His Majesty the Emperor, the Chief Rabbi, Rev. Solomon Rapaport, who was one of the deputation, on beholding the Emperor, pronounced the blessing in Hebrew, enjoined by the Jewish ritual at the sight of a crowned head. The young Emperor, not understanding this strange greeting, had the blessing translated to him, upon which the Emperor said to the deputation, "Greet your congregation in my name." The Jewish quarter was illuminated in the evening.

**ROME.**—*The Late Outrage on the Ghetto.*—The result of the search which was made so unjustly and accompanied by such violent measures, in the Ghetto of Rome, has proved the innocence of the Jews. A few pieces of cloth which Garibaldi's legion had taken from a monastery, and which they, previous to their sudden retreat, had forced the Jews to purchase, besides a few pieces of copper which were kept in the small shops, was the whole spoil for which the Ghet-

to was blockaded for three days, about 4,000 men treated like thieves, and their domestic rights shamefully violated. Of gold and silver vessels, of church property and sacerdotal garments, etc., (alleged, by some journals, to have been found,) not a trace could be discovered.

**RUSSIA**, Nov. 10.—The Emperor has summoned a deputation of Jewish Rabbies in the empire to St. Petersburg, under the pretext of consulting them regarding religious ceremonies; but, we may state on good authority, for the purpose of securing their assistance in collecting new taxes imposed on the Jews.

**PESTH**, Nov. 7.—*Final Decision of the Government.*—A decree was issued yesterday, by the chief commander of the army, according to which the Jews of Pesth were to pay the war contribution within forty-eight hours; in default of which twenty of their most respected merchants, among whom are the two Boscowitz, Lachenbacher, and others, are to be taken as hostages, and sent to prison.

**VIENNA**.—The intolerant question of religion, which, according to a recent order of the Cabinet, had been omitted from the passports, has, we are sorry to say, been reintroduced into all passports made out for Hungary.

**PARIS.**—*Intolerance of the Roman Catholic Clergy.*—Mons. Isidor Cahen, a distinguished pupil of the Normal School, was appointed, by a decree of the 17th September, Professor of Philosophy of the *Lycéum Napoléon Vendée*. The appointment was hailed with lively satisfaction in the capital of La Vendée. Hardly had the young Professor taken possession of the chair, when he received the highest tokens of respect from the public officers, merchants, and civic authorities; but scarcely was he installed, when the ultra-catholic fanaticism was roused against him—or, rather,

against the University whose member he is—and against the minister who signed the appointment. The Catholic journals levelled the grossest abuse against M. Cahen, and the Bishop of Lucon has flung a bull of interdiction against the chapel of the Lyceum.—*Archives Isra.*

**PARIS.**—*Liberality of the French Republic.*—The Jewish Professor of Philosophy at the *Lycéum Napoléon Vendée*, M. Isidor Cahen, has been discharged; the minister making the excuse, “he did not know of what religious profession M. Cahen was when he appointed him!”

**THE JEWS AND THE CARDINALS.**—The following statement, made in a letter written from Rome (Nov. 16) by a French officer, seems incredible, though there is no doubt great tyranny has been exercised by the party of the Cardinals. The writer states that the pretext for the attack on the Ghetto was to search for articles of value alleged to have been plundered from the churches after the expulsion of the Pope. No such articles were found; but in order to get up a public feeling against the Jews, saucepans and other articles of domestic use were covered with white linen, and conveyed away by the priests, with an air of mystery, to carriages in waiting. But this was not the worst. The officers of the Cardinals broke open the strong boxes of the Jews, and robbed them of all their savings. Several ladies and young girls of noble families have been arrested and thrown into prison, by order of the Cardinals, for having in the churches prayed for the souls of those who had died in defence of liberty.—*Weekly News.*

[The French officer's statement is fully corroborated by a private letter which we have seen, and by the German papers of all shades of politics, though the *Moniteur* of last week labours hard to palliate the disgraceful part which the French soldiers took in the atrocities. The

attack on the Ghetto must be considered as an act in the horrid drama which France has played in Rome; and after the first act of sending an expedition against the republic was played by the French republic, we were prepared for more acts to follow up the first, which ever will be an indelible blot on the character of the present republic of France.—*Ed. (London) Jew. Chron.*]

**MÜNSTER (PRUSSIA).**—A case came recently before the Court of Appeal, which created some sensation. A Catholic, from Recklinghausen, who was desirous of marrying a Jewess, was refused the sanction of the law. His appeal to the higher tribunal was dismissed, having been referred back to a paragraph in the act which prohibits such marriages.

**BRODY.**—In consequence of the unfavourable result of the late recruiting among the Jewish community of Brody, the government has inflicted a fine of 100 fl. for each day's delay, till the requisite contingent shall come forth from the Jewish body of the town.

**ROME.**—*Cardinal Savelli and the Jews.*—The Jews of the Ghetto have sent a deputation to Cardinal Savelli, requesting him to stop the plundering to which they have for some time been victims. The following laconic reply was given by the Cardinal: “It is all your fault that the republic has continued so long, as you have supported the robbers that governed it, and the thefts by which it was maintained.” Several respectable Jewish merchants have left the city with their families.

**PRESBURG.**—M. Adolph Stössel, son of the late Chief Rabbi of Agaram, has been appointed Professor of Greek at the *Lyceum* of this town. It appears that government is earnest in carrying out the Jewish Emancipation Bill to its fullest extent.

When Kossuth commenced his political career, he expressed him-

self at once liberally towards the Jews, who understood how to keep Kossuth's attachment alive, by continually chanting the renowned verse in the synagogues, and on all solemn occasions. Kossuth soon promised the Jews the boon of emancipation. He loved the Jews, and they loved him. They shed their best blood in the struggle for Hungary's independence; they rendered him many services; and even his private secretary was a Jew. The emancipation of the Jews in Hungary was proclaimed at Szegedin just before the Russian invasion. The Austrian government saw the necessity of soothing the fermenting element. Stadion, who had opportunity, during his residence in Poland, to study the Jewish character, recognized the danger of driving the Jews, a body of people full of mind and courage, back into their Ghetto. It was known at Vienna that Pillersdorf's fall was owing to the non-execution of the principle of religious liberty embodied in his constitution. The cabinet of Schwarzenberg have acted more wisely, and have carried out the principle to its fullest extent. But the attachment of the Jews to Louis Kossuth remains unabated. The enlightened adore him for his capacious mind, whilst the orthodox revere him on account of the **BLESSING OF THE RABBI.**—*(London) Jewish Chronicle.*

**FRANKFORT,** 10th Nov.—The Senate of this free city, in a recent sitting, has invested Dr. Krailsheim, a Jew, with the office of First City Physician. This is the first time that a State office has been conferred upon a Jew in this, the free city of Frankfort.

**FRANKFORT,** 11th Nov.—The Prince of Prussia, the protector of Prussian Lodges of Freemasons, has just attended a dinner of the Freemasons here, to which all the lodges of this town, those of the Jews included, had sent deputations. In Prussia they even now keep up the law of not admitting Jews to the lodges.

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